

THE SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY
OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

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"The life that now is shapes the life that is to be."
"Prove all things, hold fast that which is good."

The Spiritual Times.

SATURDAY, JULY 23, 1864.

THE SURFACE OF THINGS.

THE germ of great truths does not always appear on the surface of things. There is generally a shell or crust which, according to a natural law, is intended to protect and subserve the more delicate and beautiful germ, even as the outward covering, shell, or body of man protects and subserves his spirit. The acorn lies buried in the ground long years before the giant oak appears. The seed has a covering or shell which protects its vital life-principle; so also the tree, following the same law, has its bark to protect its sap from the effects of frost. A crust is over all things. Man presents himself, and lo! he is walled in by a tabernacle of flesh. The soul is hidden in flesh, and receives all her impulses through its medium. Body covers the soul, and soul-body covers the spirit. It is therefore not in accordance with analogy to look for the germs or vital principles of life on the surface of things. Pearls are deep down in ocean caves; gold is fathoms deep in earth; the more precious the gem, the more elaborate the crust that protects and subserves it. So it is with great truths, they lie beneath the layers of circumstance, and must be, like gold, sought for to be found. Man's holiest aspirations and most ennobling conceptions come to him when he is locked up in his own individuality from the world. It is not solely his fleshly frame which constitutes man, neither is it the external forms of the universe which alone constitute nature. Always something deeper and more delicate is to be found than that which appears on the surface of things. The doors of internal life may be closed to the undiscerning eye of flesh, but to the spiritual eye they are open wide. Those who possess spiritual insight behold realities far more ethereal than those who have it not. Looking into a crystal one man may see nothing, whilst another may behold beautiful white-robed angels and paradisaical scenes infinitely beyond comparison with external nature. Why is this? Spiritual vision is less developed in the one case than in the other. Yet the man who fails

to see angels in a crystal would be apt to say the man who did see them was deceived. Men know in proportion to the culture they have received, and the opportunities they have used for storing facts. Those who oppose themselves to spiritual vision are very much in the same position as those who, having no scientific or philosophic culture, say a straight stick is crooked when it is immersed in water. The fact is whilst man can claim only finite comprehension he must, strive how he may, consent to "see through a glass darkly," unless he is blessed with true spiritual vision; even then the extent of his survey will be measurable. Standing as he does on this lower plane enveloped in mist and mystery, what right has he to assume that the bounds of his sight are the bounds of others' sight, or that there is not more than appears on the surface of things? To do so is tantamount to setting narrow limits to his own progress, because discovery depends on effort, and effort demands the stimuli of faith and enthusiasm. Once admit the idea that no further discoveries than those we possess can possibly be made, and then there will be a stagnation to effort, and half the value of existence will be lost. To get at the kernel of truth we must crack the nut of fact, take away the crust that covers the kernel, and all will be pleasant to the palate. Looking into a clear stream we see ourselves, but because in dark deep waters the same phenomenon is not visible to us, are we justified in concluding that a reflection of us is not absolutely in the water? There is infinitely more than is seen on the surface of things. If we will only be humble and aspiring, striving for additional evidences of truth, we shall not only gain in wisdom, but learn the great, all potent mysterious fact that more things dwell in heaven and earth than is even dreamed of in our philosophy.

With spiritual philosophy we have to deal, and in doing so must be careful to look for the germs underlying the surface. Prejudice is the crust which requires peeling off the eyes. Whilst men enter on a path of investigation blinded by prejudice they will never see clear enough to reach the truth. Our first duty is to enter the path in the discovery of truth with open eyes, free from prejudice, then our progress will be rapid and our reward great. If we remember that until we fathom the depths of doubt, we shall know little indeed of worth. We shall be able to gain facts with effort, and value them the more difficult they are to obtain. Shallow streams suit small fish and please little people, because they like that which compares with themselves. But the deep, deep sea, singing its eternal requiems over the departed years is the nurse of might and majesty,



and great men seek philosophy and wisdom in its billows. Truth is more than a stream, it is a mighty sea, it will bear us upon its bosom to serene havens of delight if we only seek her while she may be found.

Columbus discovered the new world after exhausting much patience, perseverance, and time. He was voted insane by *sane* inanities, and yet true to his ideal as the needle is to the pole, the Genoese mariner combatted the waves and triumphed over them. Had he looked merely to the surface of things his great moral victory, over danger and failure, could not by any possible chance have added a new territory to the civilization of the world. Howard, the great English prison hero, was not content to behold the outside crust of prison walls and prison discipline, he sought beneath the surface of things; the inner life of the prisoners, and thereby carried to them hope and salvation. Sir Isaac Newton fixed his philosophic eye not merely upon the apple which fell from its stem, but with true genius for discovery traced effect back to cause, and, beneath the surface of things, beheld the law of gravitation. In like manner we look not merely at the surface of things—the rockings of chairs, the tilting of tables, the floating of mediums, &c. Beneath all these external phenomena we look for the purpose, and perceive it in the intelligence which it communicates. As Pilgrim needed to press on through the Slough of Despond before he could reach the kingdom with the golden gates: as Christ needed to carry his own cross that the humiliation of his crucifixion might be so much the more sacrifice for our sakes, so we need to press on along the flinty road which intervenes between the ultimate home of the spirit and the life that passes here. If we cannot have sunshine every hour in the day, neither can we have the diviner radiance of truth without submitting to dwell for brief intervals in the shadows of misconception, doubt, and difficulty. The Slough of Despond must be passed, the cross must be carried, ere the full consummation of our hopes can be realised. Those who set themselves in opposition to Spiritualism from a hasty casual glance at its rough physical manifestations, fall into the error of looking merely at the surface of things. A moment's reflection should teach them that the creed of Spiritualism has its roots deeper down than the legs of a table and that its true teachings have far loftier aims than merely to regard idle pastime and amusement as the great desideratum of all spirit communication. Grant to Spiritualism the privileges granted to other systems of theology and morals, and there will be a better understanding of its truths and philosophies, its ethical virtues, and its religious vitalities. As the shell covers the egg, so external hardness covers the spirit of Spiritualism; the shell must be broken to get at the egg. So it is with spiritual truth; the shell of form and the crust of prejudice must all fall away before the all potent truth can be perceived. Once look beneath the surface of things there will be a fair chance of progress, and at the least a profitable pursuit of truth, which lies deep in the depths of custom, and is hidden in the gorgeous draperies of caste. Being imperfect, the path of progress lies before us. It is our fault if we choose to idle away our time and fail to walk therein. If we will not draw the water neither ought we to drink it. Self-advancement depends on self-effort, and gradual progress gives our spirits the most strength. Let us be wary and wise by choosing to work in the ways of righteousness; if we do so we shall look beneath the surface of things, and the jewel, Truth, may be found. Spiritualism, therefore, dealing with the eternal interests of the soul, is for us the study of studies. Let us look to it that we neglect not its teachings by looking superficially at its phenomena.

SPIRIT MESSAGE.

The true cross that shines for all who seek, whose rays pierce all darkness, and whose light entereth the portals of the mind, and abideth in the heart, and bringeth forth fruit. "Seek and ye shall find;" never weary of seeking. Be not dismayed, or discouraged. Never forget who spake those holy words, so fraught with comfort to the sorrowful. "Seek and ye shall find." There is no condition, no doubt expressed. "Ye shall find, saith the Lord." Let, then, no doubt fill your mind. Pray for celestial truth and wisdom, never doubting, seeking and hoping. Look and ye shall see. The heart of man cannot change suddenly any more than the grub can become the gorgeous butterfly in one instant. The mind of man cannot shake off old ideas and prejudices in one moment. Many may see and perceive a new idea; but the idea, like dew, must gradually sink into the ground. The plant must not only suck in the dew of Heaven, but the moisture must be gently imbibed and drawn up into all the leaves and buds ere it can nourish the plant, and give new vigour and life, sending forth fresh shoots. So must the new celestial idea be drawn into the brain of man, and there must take root, expand, and throw up shoots, and bring forth leaves and flowers, ere the fruit can ripen. Again, must the fruit have time to come to perfection, and to germinate seeds. Such, dear friend, is the life of man on earth. Let all seek for the true seeds of wisdom, and pray to discern the wheat from the chaff, and to garner in only the good seed.

The mind of a child is as receptive as a looking-glass, and reflects the shadow of every passing circumstance. Woe to those who sully the mind of a child, and deface the purity by evil words or actions. A child is born pure; but the glass of that infant mind is ever receiving impressions, and these form ideas and thoughts. According to the surroundings so will be the mind. Look at a flower in a poor soil, surrounded by weeds, and overshadowed by a high rock; it is weak and pale. Transplant the root into a rich soil where the sun can warm and shed its radiance on the poor paled flower; lo! it raises its head, the petals expand, the colour brightens, the new shoots come forth stronger and larger, and the new flowers are radiant in beauty and redolent of perfume. So is the mind of a child. Let all seek to develop good in youthful minds, to help the flower to expand. Evil thoughts bring forth crooked actions, even as stones may distort a plant, and cause the leaves to assume unnatural shapes.

A child is the embryo man, and must be placed in a healthy atmosphere to grow and mature; and even as his body grows in vigour and proportion, so should his mind expand. The moral atmosphere should be as pure as the earthly.

Let all look to God, and pray for light to see the truth, and they will see that which is necessary, and comprehend that which is good. Never believe that God's word, although represented through the earthly, and therefore imperfect medium of the Apostles, is dark and incomprehensible. Read it, and you will see clearly, and understand the truth; but remember Jesus spake in allegories. He said, *I am* the light—the one light; whosoever believeth in me shall have eternal life. Cling to these words—believe and ye shall be saved; strive to love your neighbours as yourself; endeavour to weigh your words well; never utter a word that can pain or wound others; do as ye would be done by; charity is good in words as well as in actions; judge not that ye be not judged; assist, but never condemn; aid all. Our Saviour sat down with publicans and sinners. Who are ye to think to judge others? Look ye each to your own moles and beams; regard not the shortcomings of others. If all would but remember the Divine precepts and example of our Saviour, and not quibble about words or doctrines, the world would soon improve.

There are no doctrines in heaven, all are alike: let all worship God with heart and soul, praying to see the truth, and regard not the forms and ceremonies, or doctrines. All men are equal in the sight of God, and for all hath the Saviour died. For the sinner and for the saint (in mortal estimation), for the king and for the beggar. Christ died that all might live. Ye find Phalacteries on your brows, ye make broad the hem of your garments, ye cleanse the outside of your cups and platters, but within is filth. Cleanse your minds and heed not the garment. Let the mind be pure, let good desires fill the heart, let kind wishes for others bring forth kind words and actions, let each strive to do their duty in the station of life they occupy. Let them not seek to leave it: let them aid and comfort the minds and hearts of all around them, and if there be time for more, then let them seek others.

But let them not neglect one weed in their own garden to search for one in the stranger's garden. God bless, keep and direct you, dear friend.

Given through the mediumship of LOTUS.

February 5th, 1864.

Is it conceivable, that any organisation of material substances could have secreted *Paradise Lost*; or any vibration in their particles have produced *The Messiah*?—THOMAS BREVIER.

If we will not accept facts on evidence unless we understand *how* they are produced and all about them, our creed will soon be reduced to the single article—"I believe in nothing at all?" for belief is the result of powers and processes which are in themselves inscrutable.—THOMAS BREVIER.

WHAT DOES MODERN SPIRITUALISM TEACH?

"What does Modern Spiritualism teach, and what reward have we for seeking to understand the mysteries of our God?"

This question comes to us from the garden of Old Theology, and our questioner is a husbandman therein.

The first, the greatest, and the grandest truth, coming through Modern Spiritualism, is the immortality of the soul. It demonstrates to minds immortal, beyond the possibility of a doubt, that man, that spirit, has a positive, tangible existence after death, and that the spirit of man, has the power, under certain conditions, of communicating with the inhabitants of this sphere of life.

Minds that are encased in material forms need some powerful demonstration to prove the immortality of the soul to them. There is no religious belief known under heaven, save that which comes under the head of Modern Spiritualism, that gives man the proof he so much requires. The past has shrouded many souls in darkness regarding future life. It has offered but little positive proof of an existence beyond the grave.

Modern Spiritualism gives to man this light, this glorious knowledge; and if it gives him a knowledge of a hereafter, it takes away the fear of death: and the believers in Modern Spiritualism or the communion of angels, may well cry out, "Oh, Death, where is thy sting? oh Grave, where is thy victory?" for thou, oh Death! hast set me free from the ills of material life. The grave is the resting-place of the form I no more require.

Modern Spiritualism writes this upon the altar of every soul. Nothing else in nature does this, or can give to man positive proof that is so necessary to his happiness here. How many souls are to this day wandering through the valley and the shadow of death, dreading the change, because they have no positive knowledge of that change, or the hereafter?

"What reward have we for seeking to understand the mysteries of our God?"

We perceive our questioner deals only in the material things of life. His religion is a material religion; he worships not his God in spirit and in truth, for he plainly tells us that he has not yet wandered into the spiritual temple, for that he tells us contains the mysteries of his God, and he has no right to gaze upon these, or to ask what they are.

In order to answer the question, we must pause and consider the relations existing between God and man. What relation does the spirit of man bear to Jehovah? What is the chord which binds man to God and the angel world? We answer, by the strongest ties of nature, the strongest chord in life; for a man cannot live without the breath of Jehovah. He liveth by, and through that God; and all the mysteries belonging to that God it is his right to understand—his God-given right. There is nothing in nature man may not understand. Seek, and it shall be given you; knock, and it shall be opened. Your Bible teaches this, all nature teaches this; the Christian religion teaches this, and God himself gives you this right. Then why not use it? Why not come in close rapport with the intelligence that governs you—by whom you live, by whom you move, by whom you have a being hereafter?

Modern Spiritualism teaches mankind that they are never alone: that some ministering angel, either for good or evil, is constantly with them and that every act of their lives is known by some one. They can commit no sin without being looked upon by some one higher than they, or living upon the same plane as they do. The very atmosphere you dwell in is peopled with devils or angels. There is no void in nature. You cannot put forth your hand without coming in contact with some intelligence for good or evil. If Spiritualism proves this, why will it not stay the hand, the tongue, the brain from committing evil? When the believer in Modern Spiritualism rests in perfect confidence in that holy communion that exists between the two worlds, think you his course of life will not be subject of change? If the child living in mortality bears that true and holy love for the mother dwelling in spirit-land, and that child truly feels that mother may be near, and witnesses every act of his life, will not the influence be good? We tell you it is so.

Spiritualism gives what no other religion can give. It opens every door in life, and bids you enter. In the voice of Jesus it cries out, Come and drink of the waters of life freely. Come, casting off the fear of death, and robe yourself in a garment of immortality. Then the yoke will be easy, and the burden light. But while men and women go mourning because of death, of ignorance, where is true happiness? 'Tis not to be found here, though heaven is in your midst. By failing to seek to know of the mysteries of your God, you lose heaven, for heaven is made up of the mysteries of your God. Heaven is a state of happiness, of wisdom. The ignorant cannot reach it: there is a shadow always with them—a fear of death—a fear of a hereafter. It is either that they shall have done with life when they have done with mortal, or shall enter into misery for ever. Spiritualism teaches man to avoid many of the rough places of life; that he should do to others as he would wish to be done by. It teaches man that he should not go forth to judge, or be judged; for within the bosom of every man and woman there is a judgement seat, a throne of

God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided. They need not wait for the morning of resurrection, which to us is the passing of the spirit from the mortal form. You will thus understand one of the mysteries of your God, and be stimulated to search for more of his wonders.

Spiritualism will teach men how to live aright, how to die aright—to pass out of the body with joy. It is the key to unlock everything in life. Verily, it is the pearl of great price to those who seek in wisdom; but to those who seek not aright, it is a phantom, a mist; because they fail to grasp at the God-like truths of Spiritualism.

If our questioner would learn and see our God with the spirit, he must grasp at the mysteries of that God. No man can serve without knowledge, and serve well.

So, then, our questioner, we charge you, ere we leave, to come out from your standard of error and superstition—travel at once, in thought and act, into the future, and seek thoughtfully, with prayer and faith, into the hidden mysteries of Jehovah, and the temple shall open wide her doors for you, and you shall enter and be blessed thereby.—SPIRIT COMMUNICATION.—March 23.

PHYSICAL MANIFESTATIONS IN ILLINOIS.

With some slight drawbacks, our cause has made great and gratifying progress here during the past winter. Two very remarkable physical mediums have spent some time with us—Mr Church and Jennie Lord—the former a resident of Springfield, in this State, and the latter of Chicago, Mass.

Mr Church seems to me to be a medium of most astonishing powers. Through his personal magnetism spirits are able to materialize themselves with the utmost perfection, so as to speak in loud audible voices, untie the most complicated knots, handle those present in a very forcible style, produce brilliant lights, move heavy bodies, and perform every variety of physical feats. The performances are generally opened by an Indian spirit, who calls himself "Ne-man-kee"—a person of a gigantic size, and of great strength. I have distinctly seen his figure, as he stood between me and the dim light of a partially darkened window. He talks with the utmost freedom, in a hoarse, whispering voice, and seems to have a power of untying hard knots, equalled only by that of the "Davenport" circle. He sometimes dances with force enough to shake the whole house. He is succeeded by a number of others, who often manifest themselves two and three at a time, in different parts of the room. Those who have attended these wonderful circles, will never forget the touch and tone of one calling herself "Mrs Fleetwood." Her voice is sweet, and musical, and her touch, which is always in the form of a caress, is peculiarly silken and velvety.

These performances always take place in a dark room, the medium being securely tied, or handcuffed. Our best scientific men have tried every experiment, with tarred ropes, knots sewed with waxed ends, and every conceivable precaution to prevent or detect trickery; but all to no purpose. I need not describe these at any great length; they are well known to all who are familiar with the Davenport brothers, and the performances are even more powerful and convincing than those of these celebrated mediums.

Miss Lord sits in a close circle, her hands touching those of some in the ring, generally selected as sceptics. The performances are gentler and more refined than those in Mr Church's séances, playing of a great variety on musical instruments being the most remarkable feature. The bass-viol, violoncello, guitar, tambourine, drum, a variety of bells, trumpets, and other articles, are handled with a dexterity that charms the listener, and at times with an absolutely frightful force and energy.

The séances of these two mediums have been constantly crowded by anxious inquirers, and almost all who attended went away delighted and convinced.

To the scientific and philosophical, these demonstrations are most wonderful, so completely do they overthrow existing theories of the relations of matter and spirit. Savans are finding that there are many facts existing "in heaven and earth, undreamed of in their philosophy." The wall of separation between the two worlds seems to be crumbling away, and we believe that greater things are yet in store for us.

Bloomington, Ill., May 11, 1864.

Banner of Light.

SPEECH OF MR SPEAR, OF AMERICA, WHEN ENTRANCED,
AT MAIDSTONE.

The clearly consecutive mind contemplates with profit the past, the present, and then presses on to the future. So the intellect not only considers the things which are beneath, but also contemplates the elements which are around, and then ascends to things which are above. The truly philosophic mind asks first for facts as a test, and from facts there is brought out a philosophy, and from philosophy there is a natural and a divine practice. Looking back upon the past, one is led to ask:—Have there been spirit manifestations? If so, what of their character? Before you and your families is a book denominated the Bible, and you are supposed to have made yourselves acquainted with its contents. You are also supposed to have religious teachers, who devote their time, learning, and talents, to the elucidation of its pages. You are then respectfully asked, is there in that book, in either the ancient or in the Christian records, any account of the appearance of persons who had previously passed out of the mortal form? In answering an interrogative of this interesting character, your minds will naturally turn to that portion of the Christian record, which teaches that Jesus, its founder, when on the Mount, was visited by Moses and Elias. If you are so disposed, you can learn nearly the time when those persons passed from the mortal state. You may thus connect the facts of their decease with their re-appearance in the presence, not only of the Teacher himself, but certain disciples who were with him. Whence came they? Did they in sober fact appear on that mountain? Were they the same identical individuals that lived in the mortal form? Settling these questions in your own minds, and to your own satisfaction, you may then proceed to inquire whether, in sober fact, Jesus did himself, at a subsequent period, after his death upon the cross, appear to his disciples, and converse, eat with, and instruct them? It is not the purpose of this address to undertake to prove by logic that these facts did occur, because among you are persons learned in this direction, who have studied the whole subject of the inspiration, and have settled the question of the authenticity of the sacred Scriptures. There is no controversy in respect to the re-appearance of the Son of God. Whence came He? The records are plain:—"When the door was closed, he appeared in their midst." That he was a living being, intelligent and beneficent, there can be no doubt. You may, if you choose, in pursuing this investigation, turn your attention to the remarkable account which has been preserved of the conversion of Saul, of Tarsus. One would suppose that that individual was the very last who would be converted to the Christian faith. His mind was made up on that subject, and so fully did he believe that Christianity was a falsehood and a delusion, detrimental to the best interests of society, that he undertook to prevent its spread among his countrymen. With this view, he obtained from high authority all the credentials which he needed for the persecution and imprisonment of such Christians as came in his way. In fact, he set out on a missionary enterprise, with that specific object clearly fixed in his mind. He had started out on his journey, when suddenly "there was a light shone round about him, above the brightness of the mid day sun." Not only so, but the account further states that "he heard a voice," and that he was so acted upon by the circumstance, that "he fell to the ground." Then came the question, "Saul, Saul, why persecutest thou me?" The natural enquiry was, "Who art thou?" Now there was an object seen, a voice heard, or there was not. It is supposed that there was an object seen; that there was a conversation, in fact, carried on. Observe the answer, mark its distinctness, "I am Jesus;" and to make the matter more plain—what Jesus?—"I am Jesus whom thou persecutest." Was that true? Whence then came he? Here is the statement. Paul, in his very natural way, asks, "Lord, what wilt thou have me to do?" These manifestations were so strong, that he felt the power that had come upon him, and instead of undertaking to argue the matter, and asserting that there was delusion about it, he asks, "What shall I do?" Observe the reply:—"Rise, stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness of the things which thou hast seen, and of the things in which I will appear unto thee." (See Acts xxvi. 13-18.) Was there a communication of this sort given to that persecutor? Those who believe in the authenticity of the Scripture must settle that matter. It is only appropriate at this moment to call attention to these facts, and then you may further consider them for yourselves. You will understand from the account that Saul was blind for a while, and that Ananias was directed to go to a street called Straight, at Damascus, and find him. He hesitated to go, for he said "We have heard of Saul and his persecutions." But the account says, "Go, he is a chosen vessel, and I will show him how much he must suffer for my name's sake." He went, and found Saul at prayer, took care of him, and became what perhaps, it might be considered disrespectful to say, a speaking medium; but that he had great power as a writer, every one who has read his epistles must be convinced. Now, here are the facts, and the philosophic mind asks if God in the plenitude of His wisdom and the abundance of His goodness saw fit, in the past to make revelations of this sort, and to bring persons from the spirit-world, why may there not be circumstances of a marked character which may render an effort of that sort necessary on other occasions? Without running through the records of the past, without undertaking to show that from that time, there has been marked appearances, and a chain of revelations, up to this time, it may be observed, that this is a sceptical age. Some of the purest men, not a few of the ripest scholars, some of the noblest women of the day, had either come to have serious doubts of an immortal life, or had got confused and bewildered by the mass of superstitions and doctrines which were around them. Especially was this the case in regard to the doctrine that there was a state of infinite and eternal suffering, beyond the grave, which no tongue or pen

could describe. Speaking of this doctrine, one of your old poets exclaims:—

"Ah! cruel death! that would no longer save,
But grudged me o'en that narrow, dark abode,
And cast me out into the wrath of God.
What! no reprieve! no least indulgence given!
No beam of hope from any point of heaven!
Ah, mercy! mercy! art thou dead above?
Is Love EXTINGUISHED IN THE SOURCE OF LOVE?"

Dr Young was not an exception, there were thousands, nay millions "who all their lifetime were subject to bondage, through fear of death," and eternal perdition. The mother approached the brink of the grave, and looked down on her darling boy, and feared he was the subject of those awful punishments; the wife went sorrowing for the husband, and the husband mourned without hope for his beloved wife. Old writers in attempting to give a faint idea of the duration of this punishment have said, "Go upon the sea shore, and take up one grain of sand after another once in a million of ages, and ultimately the sands could all be removed, but then punishment would not end." At this moment of darkness, fear, and doubt, on both sides of the Atlantic, these revelations commenced among simple, obscure persons, but they arrested attention. What do you do, friends, when you go to a house to which you desire to have admittance? The old practice is to knock at the door. It was understood that there was some one there. It is true that you have now made some change in that matter, and you ring the bell; but still the same result occurs; there is a sound from without, indicating that there is some one there wishing to enter. So muffled sounds are heard—tables are moved, and a mass of facts have been accumulated, and it is now discovered and acknowledged that there is intelligence. The claim is this—that persons who have passed out of the mortal form by some process have discovered a method of acting on the human mind—upon the human conscience, and human affections. And now what do you see? The wife is restored to her husband, the child comes back and re-appears to the father and the mother, and what is the effect of this? Gratitude. Gratitude to the Great Father, sacred trust and undivided worship of the one living and true God. And how often have the tears started from the eye when the father and mother for the first time have sat at the table, and by sound after sound heard the name of their daughter or son. Mary, James, or Susan! They say, "Can it be that these dead children are alive! If so, then there is gratitude—then reverence, then the finer faculties of the human soul are gratified; and they ask, "What can we do? what would you have us do?" This response comes—be just, be true, be gracious. This is where we are now, friends; and on the other side of the Atlantic thousands if not millions, have looked into this subject and have become convinced. In England, Scotland, Ireland, France, Russia, Germany, and almost every great nation in Europe, there have been some of these manifestations! Is this true? If so, then ask yourselves for what purposes do these spirits come? They come first to establish the great doctrine of an immortal and a progressive life. They are instruments by which at last scepticism will be driven back into the shade, and the superstitious theology of the present must disappear as the frost before the morning sun. Is this worth while? I appeal to you who have had these fears and doubts. Then they come to you to say, "You are brethren all; they come irrespective of creed—irrespective of relationship, and break down the middle wall of partition which has separated the human family, and in the language of an old apostle to make "of the twain one new man, and so making peace." Now, war stalks over the land—now, the fields are covered with human gore, the blood of your brothers moistens the earth, and their bones are bleaching on the distant fields. The time will come when the red-mouthed cannon will no more be heard, when the sword shall be for ever sheathed, and the happy golden age will dawn when nations shall learn war no more, when prisons shall become institutions of reformation, and when the penal code shall be in harmony with the highest teachings of the Christian religion—when there shall be an ability by a more thorough knowledge of nature's laws to cultivate and subdue the earth, and make the very deserts to rejoice and blossom as the rose, and this earth shall be the garden of God, where the celestials shall dwell. These are their purposes. They come not to separate, not to create evil, but to promote good. They come to see that justice—exact justice is done. They come to teach us that—

"He that commits a sin shall quickly find
The pressing guilt lie heavy on his mind,
Though bribes and favours shall assist his cause,
Pronounce him guiltless and elude the laws,
None quits himself—his own impartial thought
Shall dawn, and conscience shall record the fault."

You are to judge from this rapid statement of their grand purposes, and you are to judge of the basis on which this discourse rests—viz., the authenticity and the inspiration of the word of God. If that fails, then there must be some other basis. But even if that were to fail, God's laws are ever the same. They are preserved, and blessed be the name of the fathers of the past, who have with such sacred care preserved these treasures. We come to you, then, dear friends, asking you to study these records; we come to you asking your candid your serious, your devout attention to this—we ask you to consider the power which Jesus of Nazareth exercised; we ask you if some of those powers which he exhibited of a benevolent character, may not be also used for the good of man, in this present age? Feeling this, then, there are persons being sent out as missionaries, labouring, "without money and without price," in faith, to disseminate these doctrines, in this and other lands, that "the knowledge of the Lord may cover the earth, as the waters cover the sea."

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

SPIRITUALISM VERSUS ORTHODOXY.

ARTICLE V. CONTINUED.

REDEMPTION AND DEVELOPMENT.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—In my last I stated there were three characters through which we must develop to become perfect human spirits. Respecting the period of the formation of the external character there can be no great difference of opinion; the completion of the work is commonly supposed to be between the years of 16 and 25, unquestionably the habits of some precocious youth become fixed and permanently established as early as the first mentioned age, while many others slower of growth, pass 20 or 25, and in some cases 30, before they may be said to have moulded their characters, and there are forms of mind that in this life do not show any fixed character whatever, but live and die the mere passing ephemerals of the age in which they lived and existed as percipient human souls. In this world the external form of character is most valued. Shakspeare's comparison between property and the worth of a good name is apropos:—

"Good name in man and woman
Is the immediate jewel of their souls.
Who steals my purse steals trash; 'tis something, nothing,
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs of me of that which not enriches him,
And makes me poor indeed."

It is the mission of every human soul to overcome the errors of hereditary, educational, and immoral influences that have injured the development of the more internal and spiritual characters. This innermost life, when permitted its free, easy, spontaneous, and natural development, will assume and remain eternally in the shape of the type of individuality, which each particularly represents. It is not the hereditary organisation but the transmitted defects of parental organisation which we are admonished to overcome. A knowledge of character and organisation will do more to make us charitable and just to each other than all the dogmas of theology have ever done or ever can do. In development there may be said to be two modes of progression, one continuous, the other ascending. The first is a progressive expansion of the powers and capacities pertaining to any one degree or quality of life; the second an ascension from a lower to a higher life. The caterpillar and the butterfly afford a partial illustration of both. This creature has a continuous progression from a comparatively lifeless egg to a full grown creeping caterpillar, it then ascends the plane of life and becomes the winged, soaring butterfly. Man may rise out of the first natural plane of existence to spiritual freedom in a higher degree or quality of life, so that he can become a conscious medium of higher influences from the spirit plane. The development of the six loves of man may be enumerated as follows:—(1) Self love, (2) conjugal love, (3) parental love—*Minor Loves*. (4) Fraternal love, (5) filial love, (6) universal love—*Major Loves*. We have next the six wisdom principles, viz., (1) use, (2) justice, (3) power, (4) beauty, (5) aspiration, (6) harmony. In this scale the minor principles of wisdom are in italics, as *use, power, aspiration, justice, beauty, harmony*. In the prosecution of all true reforms in this age it is essential that the teacher and practitioner be duly inspired by the central principles of his involuntary hemisphere, which is fraternal love; and it is equally necessary in dealing with the errors of his fellow men that he be led by the central principle of wisdom, which is beauty. We have thus a basis of action for all true reforms, regenerations, and developments, in the human family. Justice and harmony are the wings of wisdom, by which alone all true reforms and progress must be made. We will now see what are the states of development we must pass through to attain to full spiritual harmony and freedom, which may be also classified as follows:—(1) The rudimental state, (2) the psychological state, (3) the sympathetic state, (4) the transition state, (5) the somnambule state, (6) the clairvoyant state, (7) the superior condition, or spiritual state.

These states are progressive and spontaneous from the moment of birth into this world to the moment of the mind's introduction to the world of spirits. The four first states are the inferior flower states of spiritual development, in which the mind is subject to the mundane and outer influences; the other three states are superior states in which the mind rises superior to the controlling influences of the lower life, and forms a perfect union with the higher world of spirits. To simplify and make the matter plain I will give two more statements of the two-fold development of mediumships and spirit power:—(1) State of dreaming, (2) influx by impressions, spirit rapping and table working, (3) sounds and movements from the spirits independent of outward control and touch, (4) to see and write through the agency of spirit influence and power, as writing mediums, &c., (5) intro-vision, mediæval instinct, &c., (6) open intercourse with the spirit plane, trance state, (7) death trance and ultimate separation from the natural body.—(1) Magnetic sleep, (2) coma sleep, (3) deep sleep, interior state, (4) rapport or connexion state, in which spirits act in union with the physical body of the medium, (5) superior vision and pro-vision state, &c., (6) trance sleep, extatic state, (7) extacy in union with revelation and inspiration.

I have thus given as far as my space will admit a bird's-eye view, to stimulate further enquiries into this important subject pregnant with so much good to the well-being of the human family. Let those

who wish for further information read the "Zoist" and the works on Mesmerism published in this country; also Andrew Jackson Davis's works and a new world of truth and wisdom will be brought to their view. It will be seen from the foregoing work that the question of miracles is one of development and outgrowth of spiritual powers from the human constitution and the spiritual universe. The New Testament miracles may be classified in 13 distinct classes:—(1) the rolling away of the stone from the sepulchre of Jesus, as in the transfiguration, (2) luminous appearances of Christ on the Mount, conversion of Paul, also on the day of Pentecost, (3) spirits seen and conversed with, as Moses and Elias with Christ, and Christ Jesus with Paul, after his death, (4) voices heard as at the baptism of Christ and Paul's conversion, (5) speaking in unknown tongues, (6) Jesus taught to read by spiritual power, (7) healing medium powers of Jesus and his Apostles, (8) cursing the fig-tree, (9) turning water into wine, (10) feeding a multitude on apparently less than nothing, (11) raising a person from the dead, (12) mediumistic birth of Christ, under the control of spiritual power, (13) His conception by the "trance state union" of His parents, Joseph and Mary, not understood even in this day, and called a birth with no natural father.

May the blessing of the Comforter rest and abide upon us conferring such gifts as will fill us with spiritual life and health-imparting influences, is the sincere prayer of yours respectfully,

D'ESPRIT.

A SONG OF TRIUMPH BY THE INSPIRED
PENMAN ISAIAH,

To the EDITOR of the SPIRITUAL TIMES.

SIR,—The following is taken from the book "Essays on Various Subjects"—Spiritual teaching—and purports to be from the Prophet Isaiah, having reference to the future of our world.

Yours respectfully, J. E.

Have we not said that the Lord reigneth? Shout then, ye people, and rejoice, for the day of your deliverance is at hand. The days of trial and suffering are well nigh ended, and the Lord God will commence to reign with justice, love, and mercy in the hearts of all His children.

How long have ye mourned, O, ye nations, in the bitterness of your calamities? How long have ye wept and bewailed yourselves because there was none to deliver? But success was nigh at hand, though ye knew it not—help for the needy and oppressed—help for the down-trodden and forsaken ones.

A time of reckoning was approaching, in the which right, and not might, should rule.

The powers of the earth have had dominion; they have trampled on and oppressed my people, saith the Lord.

Now the powers of the earth shall be shaken; their toppling edifices are ready to fall; their armies, on which they so much rely, shall be cut to pieces; their strength shall fail them in the day of their necessity, and they shall find none to aid, none to succour them.

And why should this be, my people? why should the mighty suffer?

Because they have neglected and despised my law, because they have broken my commandments, because they have allowed want and misery to prevail upon the earth, and have not put forth, as they might have done, the hand of power to check their progress.

Now their power shall be taken from them, their God-ordained offices shall be taken from them, and they shall find there is one mightier than kings and rulers to whom all must submit, and that He willeth not that His people should suffer, longer under the lash of the task-master or the oppressor's scourge.

All men are born free and equal, saith the Lord. All men must be left so.

Troubles of every kind now environ the earth. None will escape the purifying scourge that is ready to fall upon them.

Justice must now commence its reign—justice, divine justice, justice to white slave and black slave, to animal and to nature.

God, the Lord omnipotent, hath said it, "There shall be no more slavery on the face of the earth."

Think you that men can fight against God? Shall the creatures of His love turn upon Him and question His justice? I trow not.

Men may fight and contend for the mastery, they may struggle against His decrees, but they cannot prevail against them—

Shout the glad tidings, exultingly sing,
Jehovah will triumph, He only is King.

As if the only business of the after life were to wave palm branches and sing psalms, instead of being actively engaged in carrying out the multifarious works of God in that world just as much as in this. As if perpetual hallelujahs could be as acceptable to the Great Fountain of all Love and Life as the perpetual execution of those deeds of benevolence which the suffering and tempted struggling through the haunted and miry earth demand at the hands of the redeemed. "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?" They go on teaching that a sinner confessing the error of his ways will ascend at once to the presence of God and his Christ, and all others will descend to the Prince of Darkness.—WILLIAM HOWITT.

LIFE GROWS LOVELY WHILE YOU GIVE.

Let the strife of Passion cease,
Live to love, and love in peace ;
Trust in God, and work for kind,
Purify the heart and mind.
Trust, and Faith, and Reason, all
Give to Life more sweet than gall ;
Live to love, and loving live,
Life grows lovely while you give.

Sober sense on work looks grave,
Faith and Trust inspire the brave ;
Brave men do Life's heavy work,
Cowards strive its work to shirk ;
And where noble labour's found,
Heroes tread the world's rough ground.
Live to love, and loving live,
Life grows lovely while you give.

July 14th, 1864.

J. H. POWELL.

SPIRITUALISM IN AUSTRALIA.

We have been favoured with a series of letters which appeared originally in the "Empire" Newspaper, Sydney, N. S. W. as each letter is complete in itself, we shall reprint them in the order we think best.

LETTER I.

The Logic of the "Saturday Review" in connection with Spiritualism.

TO THE EDITOR OF THE "EMPIRE."

SIR,—Some time back you copied an article from the *Saturday Review* into your columns, which said article purported to be a notice of a work by a Mr Coleman, on the subject of Spiritualism, and consisted of a series of extracts from that work strung on a thread of rather coarse invective and very flimsy criticism. You cannot, therefore, consistently with your profession as an impartial journalist refuse to publish a reply to the superficial lucubrations of the *Saturday Reviewer*. As a just and honourable man, you are bound to give both sides a fair hearing, and hence I claim the insertion of this letter, not as a favour, but as a right. Of course you are not responsible for the truth of my averments, nor for the reasoning with which those of my averments are supported. Whatever degree of martyrdom is to be endured on account of the avowal and defence of unpopular truths, I am quite willing to bear.

The writer of this "Notice" asserts that the facts of spiritualism do not satisfy all the criteria of evidence; that it is one test of the truthfulness of a historical fact that it was not contradicted on its first announcement; that the alleged facts of spiritualism have been denied, and that this denial of their truth renders them unbelievable. These are bold statements. Let us test their correctness.

The absence of contradiction with respect to the first announcement of a fact, furnishes a criterion of the truth of the fact in those cases only wherein the fact occurred, in such a public manner, as that it must have been seen, or in some other way taken cognizance of by large bodies of people. The march of an army, the events of a war, the assumption of regal power by a monarch, the establishment of a newspaper, or any other fact of a public nature, occurring in the presence of, or under the cognizance of large bodies of people, can be tested by the criterion of evidence which the *Saturday Reviewer* adopts: but, obviously, this criterion is not applicable to such facts as have occurred only in the presence of one witness, or before a limited number of witnesses. Persons who have witnessed a single fact are in a position to vouch for the occurrence of that fact, while those who have not witnessed it are not in a position to deny it; nor would their denial be of any value as a criterion of evidence. The positive testimony of one man who has had an opportunity of observing a fact, is of more value than the negative testimony of ten thousand persons who never had an opportunity of ascertaining whether the fact were accurately observed or otherwise. Indeed, all other things being equal, the positive testimony of one man outweighs any amount of purely negative testimony. This principle is acted on in all courts of justice, and, indeed, in all enquires in which evidence is analysed and sifted, in order that it may be estimated at its proper value. If A deposes that he saw B commit a murder, and C deposes that he did not see B commit the alleged crime, the value of C's evidence will depend upon the opportunity which he had of observing B, at the time when it was said the murder was committed, as well as upon other circumstances. If A and C had equal means for observing the conduct of B at the time, when, according to the allegation, the crime was perpetrated, and if they should contradict each other, there would then be proof against proof; so that those appointed to judge of the value of the evidence of both would have to decide the case upon other grounds than the simple testimony of the witnesses. If, for example, C was known to be a liar, and otherwise a notoriously bad character, that knowledge would dispose the judges to believe the testimony of A, in preference to that of C and precisely the same effect would

follow if C were rendered incompetent to observe the alleged fact by imbecility of intellect, defective vision, or any cause whatever.

The criterion of evidence which the *Saturday Reviewer* lays down, does not apply to the facts of spiritualism more than it applies to those facts of ordinary life which are inquired into and deposed to every day in the year in our courts of justice. A man swears that he saw another man perpetrate a certain crime, on a certain day, at a certain place, in the presence of three or four independent witnesses, and these witnesses corroborate and confirm the prosecutor's statement in every respect. The result is the prosecutor is believed, and the criminal punished. The denial of the crime by accused, or by friends, or even by the world, never affects the result, unless, indeed, that denial should be based upon such a knowledge as would tend to overbalance the evidence on the contrary side.

The facts of spiritualism are denied, but by whom? By those who have enquired into the matter with great care, and who have spread their investigations over a long period of time? No: these persons do not deny the facts. The facts are denied by those who have but a superficial acquaintance with them; by those who have derived their knowledge of them from suspicious sources; by those who are afraid that the philosophy which these facts naturally suggest will triumph over all opposition, and revolutionise the world. The ignorant, the prejudiced, the superstitious, deny the truth of these facts, and forbid us to explore them. Shall we allow such blind guides to prevent us from searching after the truth? Assuredly we shall not.

The *Saturday Review* is wise after a certain fashion, although its wisdom is far from being associated with the harmlessness of the dove. It applies to facts that generally occur in private circles and in the presence of a limited number of witnesses, a criterion of evidence which is applicable only to facts of a general nature, and which occur only in the presence of large bodies of people. Such a mode of reasoning is monstrously disingenuous. The facts of Spiritualism, like any other facts, ought to be tested by the evidence of those who have had an opportunity of observing them, and the denial or the acceptance of them by those who have had no opportunities for observing them, has no connection whatever with an inquiry into their truth.

But the *Saturday Reviewer* goes farther than this. He endeavours to show that it is not necessary to investigate the facts of spiritualism in order that we may be in a position to set them aside as worthless; that is to say, we may *taboo* them as absurdities, without attempting to inquire into their truth. Of all the ways which have been devised for the purpose of getting rid of these troublesome facts, this is the easiest. It is a mode of philosophising too, which is peculiarly acceptable to careless thinkers, and is, moreover, admirably suited to the languor-producing weather of our Australian summer. The *Saturday Reviewer* really deserves our thanks for having invented a happy hypothesis, by means of which we are delivered from the trouble of thinking, and have the whole question disposed of at once, and by an unquestionable authority. The hypothesis, nevertheless, is an exceedingly shallow one, and does not get us out of the difficulty. It does not even cut the knot, but, on the contrary, flings it aside, and flatly refuses to untie it. If twenty witnesses, of good character, says the Reviewer, were to depose that they had seen the lion in front of Northumberland House leave his pedestal, and take a bath in the fountains in Trafalgar-square, no inquiry into the truth of the marvel would be necessary, because no person would believe the testimony of the witnesses. I am not quite sure of that. The sculptured stone might be moved by concealed machinery—by human power—by spirit power—by Divine Power—or, by the power of agents hitherto unknown, and might appear to human eyes to do all that is predicated of it by the Reviewer; and yet the fact, that is, the movement of the stone might be such a fact as could be established by the testimony of competent witnesses. Hence, if twenty witnesses of good character were to state that they saw the lion moved from his pedestal apparently by some unseen force, and their evidence was uncontradicted by those who had equal facilities for observing the phenomenon, the philosopher, instead of rejecting the evidence of the twenty witnesses, would proceed at once to inquire into the nature of the cause that had produced such a remarkable effect, and would possibly find out in the end, that the apparent marvel was no marvel at all, but simply an ordinary fact, such as a very small modicum of evidence would be sufficient to establish. If, indeed, the witnesses were to state that they had seen a stone lion move by his own inherent force and energy, their assertion would not require to be investigated, but might be set aside at once as an absurdity, although even in this extreme case, a philosophic mind would endeavour to separate the opinion of the witnesses, as to the cause that had enabled the stone to move, from the fact of the movement of the stone itself. The witnesses might be perfectly competent to attest the movement of the stone, and yet wholly incompetent to explore the cause, or causes of the phenomenon.

So it is with the facts of spiritualism. Any man of veracious character, whose sense of hearing is in an ordinarily perfect state, and who possesses an average intellect, is competent to attest the lower kinds of spiritual phenomena; but the higher kinds

of these phenomena, as well as the causes of spiritual phenomena generally can be explored with success only by men of philosophic habits, and who have been accustomed to observe phenomena with carefulness and assiduity. To such minds proofs will be addressed of the most exquisitely delicate character, and it is only such minds that can be operated on by proofs of that sort.—I have the honour to be, Sir, your Obedient Servant,

F. S.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XII.—(Continued.)

He looked appealingly into her eyes and squinted freely. But Mrs Bates was true to her heart, and felt no disposition just then to hand herself and her two hundred pounds over to the keeping of the minister of Zion Chapel. She liked Mr Pearman best, if the truth must out, in his pulpit. There, he was all-persuasive; in her kitchen, he was fascinating, but by no means the marvel of sanctity she had originally thought him. His doctrines had a charm for the housekeeper; but evidently Mr Humphrey's interests had the stronger charm. Mrs Bates was a sagacious woman. She did not mind Mr Pearman calling and loving her, and squinting and talking to her. It was a pleasant change from the monotony of house duties. But, with £200 in the bank and a comfortable home, together with deep and lasting attachments to the family, she did not feel desirous, just then, of altering her state.

"I am only conscious of fulfilling my sacred mission, my dear Mrs Bates, by soliciting your hand," continued Mr Pearman, with an additional number of squints, "in order that I may, in the hands of Providence, be the humble instrument of your salvation; for as sure as death, Mrs Bates, if you delight in the ways of the ungodly, you must have a portion in the lake of fire. Would that my love for you could give me the eloquence which would make my words sink deep into your soul."

Mrs Bates felt her visitor's attentions more than usually earnest. She never, for a moment, imagined that her own confessions relative to her private savings had wrought the ordinarily sedate minister of Zion Chapel into a passionate aspirant at the shrine of Hymen. Her idea was that he was impressed for her eternal well-being, and willing even to take upon himself the character of husband rather than she should remain amidst the temptations of the "horrible spirits," who were most certainly imps of Satan. With this view in her not over logical brain, it was no theme for wonder that she should have felt grateful. She quite agreed with Mr Pearman in giving the spirits a devilish origin; but she could not recognise the idea expressed by him that Humphrey Villa was a devil's den. She felt in her womanly heart that such a conclusion was monstrous, because Mr Humphrey had always been kind and indulgent, and a peaceful halo was ever about the house. She did not, of course, see the logical correctness of Mr Pearman's view, and the incongruity of her own view. Admit the spirits devilish, the house they appear in must bear an appropriate title, and what more appropriate title than "devil's den" could be found? It is, however, useless finding fault with a woman's incongruities. She is often at the extreme poles of opinion; but never deems herself called upon to say how she gets there. All she cares about is to hold her prerogatives unassailed. Mrs Bates had, as we have shown, an exalted opinion of Mr Pearman's opinions; but nevertheless she had certain opinions of her own, which even he could not, had he been bold enough to venture, have proved to her satisfaction, derogatory either to reason or religion. Mr Pearman had ventured on making a clean breast of his designs, but at present the results were only partially satisfactory. He had discovered the intelligence about the £200; but how to channel that desirable sum into his own coffers became the all-perplexing question with him. He had utterly failed in frightening Mrs Bates through her religious prejudices into matrimony, because her heartstrings were too

tightly twined round Humphrey Villa and its inmates. It became a subject for deep consideration what should be his next course of action. Almost the entire flock that attended Zion Chapel deemed Mr Pearman a paragon of perfection. There was only one who knew different, and that one was himself. Yes, reader, Mr Pearman, the pastor, could not hide from Mr Pearman, the worldly-minded speculator for the hard-earned savings of Mrs Bates, his own depravity of heart. Neither did he disguise his knowledge of his own shortcomings from his flock. He often told them from his pulpit—and he told the truth—that he was very, very far from the saint he ought to be, because the best of us are sons and daughters of the fallen Adam, and nought but bruises and putrifying sores, from the sole of the foot to the crown of the head. Instead of this confession making him appear in his true colours in the looking-glasses of their understandings, it had the opposite effect, causing him, in concealing his virtues, to be considered humble in the sight of God, and full of His grace.

The Rev. Thomas Pearman, in the pulpit, preached Christ in his own way of depicting the workings of the devil, and showing how he, the crafty one, is always on the alert, seeking whom he may devour. Out of the pulpit he had little thought other than that which appertains to things temporal; but he always appeared the same in his outward demeanour, and in his phrasology. He was a character. If he went into a shop to make a few purchases, he generally squinted, and expressed himself dissatisfied with the sad state of people's hearts, and evident success of Satan's ministrants. If he entered into conversation on any political event, he would be sure to see the devil's hand in it. In fact, there seemed nothing but his sect and Zion Chapel at all satisfactory to him, and he was often heard to say that they even fell far short of righteousness, caring for the pomps and vanities of this devil-ridden world more than for their Saviour. While Mr Pearman expressed himself thus, he knew himself to be one of all men worthy of condemnation, for his actions were a standing reproach to his conscience. Yet he wilfully persevered in his own way.

The Rev. Thomas Pearman was a hypocrite, and he knew it. He likewise knew that he was looked upon as a man of extreme views, yet withal, a true, worthy follower of the Saviour. He had, over and over again, in and out of his pulpit, told people that they erred in their estimation of him. They did not believe him. What more could he do? He often asked himself the question; but he never thought of throwing off his clerical habits, and presenting himself whitewashed from his great sins. He had taken up the minister's calling, and assumed the ministers' character: he was in the full sense of the word a professor, but not a possessor.

People were deceived in him, and he found it easy to deceive them. It seemed as if they liked him the better the more he hoaxed them, and especially the more he denounced their pastimes and modes of life, as being of their father the prince of lies. It is a strange fact, but the flock under the care of this virtuous shepherd were warned that every pursuit that belonged to childhood and manhood which was out of the hands of the rule of faith propounded by him was of the devil. Children were supposed to pass all their leisure in singing, groaning, and praying. If they skipped, they were following the track made by the devil to lead them to perdition. If they built up imaginary houses with toys, there was damnation in store for them. If they frolicked in the meadows, gathering the sweet-scented wild-flowers, and flew kites, or did any of the thousand things which are necessary to the physical and mental growth of children, it all led to hell. In a passion of oratory, when he was turning souls from the error of their ways at Zion Chapel, it was no uncommon thing for him to say that little babes were in Hell whose lives on earth had been limited to months. Mothers shuddered as they listened, fearing to call in question the horrible doctrine, or even to ask themselves to think if such diabolical things could take place under the eye of our Father in Heaven, who "willeth not that any should perish," but that all should have eternal life. It is evident that Mr Pearman lost nothing, but gained much by his apparent earnestness and his diabolical doctrines. His chapel filled so much that it had to be enlarged, and he became, in a word, a popular preacher.

(To be continued in our next.)

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To facilitate the obtaining of the SPIRITUAL TIMES, packets will be sent direct from the Office post free to any part of the United Kingdom, by remitting, in advance, as under—

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Post Office Orders must be made payable to Job Caudwell, at the Strand Post Office.

TO CORRESPONDENTS.

Our readers will favour us by sending accounts of Apparitions, Hauntings, &c. We wish to give as many facts as our space will admit. Correspondents should allow their names and addresses to appear; accounts of a supernatural character should be given to the public free from all suspicion.

All Advertisements, payable in advance, may be forwarded to Mr J. H. Powell, SPIRITUAL TIMES Office, 335, Strand, W.C.

Advertisements will be inserted as follows—Four lines, 2s.; and every additional line, 3d.; 10 words to a line. A reduction for a series of insertions by special arrangement.

Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning.

To THE TRADE.—The SPIRITUAL TIMES is published at Ten o'clock on Friday morning, by JOB CAUDWELL, 335, Strand, London, W.C.

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A SPIRITUAL CIRCLE is held every Sunday, from 11 a.m. to 1 p.m. at the School of Art, 79, Newman-street, Oxford-street. Friends are invited.

Advertisements.

Job Caudwell's list of Publications to be obtained through all Booksellers or Post-free from the Publisher, 335, Strand, London, W.C. Post-office orders to be made payable at the Strand Office.

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